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# THE WESTERN LUMINARY.

"AND THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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## PROSPECTUS.

"The time, it is believed, has fully come, when the people of the West can and ought to sustain a press, whose great object it shall be to advance the interests of the Redeemer's kingdom. The vast extent of our territory,—the millions of its population,—the remoteness of our situation from each other,—the dearth of religious intelligence, and the necessary defect which accompanies this dearth, both of sympathy and co-operation, on our part, in the conversion of the world,—the importance to our free and blessed institutions of cherishing a pure and literary spirit,—and the great value of frequently surveying our national relations in connection with the government of God—render such a work beyond expression necessary in the western country.

"It is not a little surprising that almost every village in the West supports a political newspaper, and that our Western Zion has not a single fountain of religious communication fully opened, fed and drawn from, on all this hill of God. Several very laudable attempts have been made, and are *still making* at different points of the country, to remedy the evil of which we complain.—Some have perished already, and others are greatly crippled in this important and most interesting work, for want of public patronage.

"But we believe that the day has gone by forever, when the disunion—the languishing zeal and avarice, of Christian denominations and communities, will longer permit such an enterprize to fail. In the view of these facts, and having for some time heard with deep interest, the call of the community for such a work—a Society of gentlemen in Lexington and its vicinity, have resolved to attempt the conducting of a weekly paper, to be called the "WESTERN LUMINARY." The work is intended to be devoted,

"1. To Religious publications, comprising the history of the Missionary exertions of the various Christian denominations, as they may be gathered from their different stations, societies and periodical works—Original and extracted pieces on the essential features of the Christian System, in which the grand peculiarities of the Gospel, and *not sectarian distinctions*, will be exhibited—Biographical and Obituary notices, &c.

"2. About one-fourth of each number will be devoted to subjects of general Literature, embracing brief Reviews—Essays, original and borrowed—Poetical Pieces, &c. &c.

"3. An equal space will be bestowed on general Politics—giving the *history*, rather than the *discussion*, of the politics of the day, with a steady and habitual reference of events to the plan of Redemption, as developed in the providence of God. The object will be to copy as much as may be in these particulars the spirit and plan of the "Christian Observer."

"The entire association will compose a superintending committee for the press; and gentlemen of *different* professions and denominations, with others attached to *no denomination*, are pledged as its contributors. Yet it is designed to appoint a special Editor, in addition to this general provision.

"The work will appear in weekly numbers of sixteen pages 8vo. each, of good paper and type, and will be delivered to subscribers at three dollars per annum, in the currency of the state, if paid in advance, and increasing by twenty-five cents for every three months until paid. Persons securing ten subscribers, and becoming responsible for them, shall receive the eleventh copy gratis."

Such is the plan of a religious and literary paper, which was several months ago, laid before the Western public, by a few friends of truth and general knowledge. It has been honored from its first appearance, in having its share of the "*troublous times*" which belong by inheritance to every effort connected with the rising empire of Jesus Christ. The multiform resistance with which it has met, does credit to the invention if not the generosity and justice of its opposers. Whether by kind pity from those good philanthropic souls, who weep over the infatuation which could prompt men to attempt a *religious paper here;* whether by predictions or rumours of its actual failure, or by sagacious suspicions of the real purpose of the projectors, or by industrious efforts to forestall with misrepresentations on the subject the public mind whose motto is "*hear before you strike;*" or by public and scurrilous attacks—; by the indifferent—the deceived—and the designing, it has been made common cause to oppose *this* infant humble attempt to spread *religious light* in the west. It affords us hearty pleasure, however, to be enabled to announce a considerable and growing patronage to this enterprize, from the most respectable portion of the population of our own and several adjoining states. Though a large number of subscription papers are still in circulation, and have therefore made no returns, we feel abundantly authorised in proceeding at once to the execution of the promised work;—resting our prospect of success on the justice and public spirit of our fellow men, on the integrity of our purpose, on the vastness of the interests involved, and on "*help from the heavens that do rule.*"

On the threshold of our labors, it is a reasonable expectation that a more distinct avowal of our views and plans as to the editorial direction of the proposed work, than its early proposals held out, should now be made.

It will be seen by referring to the prospectus, that the grand peculiarities of the gospel, embracing the essential *features of the Christian system*, and not sectarian distinctions, are intended to be exhibited and defended.

We suppose that truth is one; and that safety no more belongs to *error* than does *evidence.* It is a stranger to both; and as safety and truth are to be sought and secured and loved, so error, and its necessary accompanying danger, are to be exposed and shunned. But yet there are certain bold, common features of Christianity, in which all Christians, properly so called, agree, both as to the *truth*, and as to the *transforming effects* of the *truth.* These common points of resemblance are the grand *peculiarities* of Christianity, and are just so far *unlike* to and at *war* with the creeds and lives of all radical errorists.

We would then invite the co-operation of all real Christian minds and sects, in erecting truth's standard, as far as may be, on common ground. We wish to make our paper a Christian manuel, in which from week to week the true believer of every name may meet the face of Jesus Christ, and find nothing which need offend that "charity which rejoiceth not in iniquity, but rejoiceth in the truth."

We solicit temperate discussions on all points of importance, connected with Christian faith and practice. We wish here to assemble at a point all the incidents of magnitude and interest occurring in the progressive development of Christianity in the west; accounts of the origin and advancement—of the revivals, necessities, and general state of the Christian Church—of the life and death of her children—of the waste places of Zion—the need of Christian institutions and labor-

ers—the growth, decline, or dearth of letters—the state of morals, and whatever is connected with the prosperity of our American Zion in the West.

At the same time, we must still reserve to ourselves that freedom of thought and discussion, which the interests of truth and the duty of the Editor force upon us, as unalienable rights:

*Nullius addictus jurare in verba magistri,*
*Virtutis veræ custis regidusque satelles.*

"Not of men, neither by men, but by Jesus Christ; and ourselves your servants for Jesus sake."

However humble our rank, we feel ourselves set for the *defence*, as well as the *exhibition of the gospel.* One of necessity involves the other; and we shall at all times, at the call of duty, erect the "banner, given of God, to be displayed because of truth."

In this adventure, which was contemplatively begun a year ago, no peculiar controversy is had in view. And we shall be very far from stepping aside, to enkindle feelings, or touch departments that lie out of our limits; but "according to the measure of the rule which God hath distributed to us," wherever it may "reach," thither we shall follow. In common with all Editors, we shall consider public institutions, and public interests of every sort, as objects of our attention, and, "in our measure," of our praise or blame; and shall yield our share of obedience to the command which binds the conscience of every believer "to contend earnestly for the faith once delivered to the saints," while we "*love the truth and peace.*"

It cannot have escaped the notice of an observing mind, that there is in wide circulation, and of most dangerous tendency among us, the sentiment that charity requires an unlimited complacency in all sorts of error of opinion, if the surface of the external man be fair. Indifference to truth—universal forbearance with error, is erected for heavenly charity; all love of gospel truth is fanatic ignorance, and all "*contending for the faith*" is denoumced as unholy work, forbidden by the law of Christian love. Thus "truth has fallen in the streets," and a "sickly" charity has arisen, which threatens "infinite mischief" in our day. "Her shrine stands in the forum, the convivial hall, the haunts of debauchery, and the vast *christian* assembly; and her voice is everywhere listened to as that of a 'Goddess.' 'It is no matter what a man believes, if he be *good*—Error is quite an innocent thing—A *spirit* of intercommunity should be universally prevalent—or if there be any thing *false* and wrong, any thing hateful and intolerable, it is bigotry, it is orthodoxy.' Such is the doctrine of this much venerated oracle, who has the honor of marshalling among her votaries, men of every condition, rank and description. The hoary head, and the raw unfledged stripling, the fine gentleman, and the wretch in rags, the *enlightened* philosopher, and the *rude* peasant, the self-complacent moralist, and the libertine rake, the speculating Atheist, and the ghostly preacher, the giddy trifler, and the *sainted* enthusiasts, are found alike on the long roll of her numbers. What a motly combination! What a strange, misshapen compound of every thing and nothing! But all praise, all adore *charity.*

"The charity of the Bible is a very different thing, however, from what generally passes under that denomination. She is not blind, but clear-sighted, accurate, penetrating. Marking the difference between truth and falsehood, she is affected according to the nature of the objects which strike her observation. *She rejoiceth not in iniquity* or error, *but rejoiceth in the truth.* Her joy, pure like herself, and truth, from which it flows, is a joy of judgment. Other charity than this, is not only undeserving the name, but absolutely prejudicial to the interests of real religion. If what passes for charity in the world, be the thing itself, there is no doubt that both Jesus and his Apostles must stand condemned as uncharitable bigots. Moved with honest indignation, the Saviour upbraided certain cities for their unbelief;

scourged the profane from the temple, and pronounced Herod a fox, Judas a devil, and the Pharisees hypocrites. St. Paul reproves Elymas in terms of severe, but deserved reprehension: 'O full of all subtlety, and all mischief, thou child of the devil, thou enemy of all righteousness; wilt thou not cease to pervert the right ways of the Lord!' No less poignant and severe is the language of the apostle Peter, when he draws the character of false teachers, who it was foreseen would rise up and bring in damnable heresies, even denying the Lord that bought them, and speaking great swelling words of vanity, to allure and deceive. He styles them *spots*, *blemishes*, and *cursed children*, and even goes so far as to compare them to *natural brute beasts, made to be taken and destroyed; who speak evil of the things that they understand not.* Even the mild and amiable John, speaking of false prophets, denominates them *deceivers* and *antichrists*; and very plainly calls the man who says he has no sin, and him that hates his brother, a *liar*. While the Saviour and his Apostles interfered not with the private characters of those men against whom they spoke or wrote, they were plain, pointed and direct, in their censure and reprehension of the condition, conduct or ministry of such enemies of the cross, in a public point of view."

We desire in this service to imitate the heaven-born bigotry of Peter and of John and of Paul, and to be filled with the holy madness of him who was consumed by the zeal of his father's house.

Such is a somewhat more distinct view of our intended course, as to *religion* at home.

But the Church has her encampment pitched also in a foreign field. It is the *avant gardė* of her hosts—her most choice and chivalric band, which has gone up to the help of the Lord in the missionary enterprise. And shall we, amid the safety and peace and comforts of HOME, forget their claims upon us, their sacred heroism, their work of overcoming "faith, their labor of love and the patience of hope in the Lord Jesus Christ," for the Gentile world? Abroad these Christians love one another; there Christians are self-denying, self-sacrificing men; there God's presence is most fully felt, and the Redeemer's glorious grace most palpably displayed. The history of Missions is the history of the advance of Christ's kingdom upon the powers of darkness. When the Missionary cause most kindles our sympathies, and secures our aid, then do we *most* resemble him who was *sent forth* to earth on a *mission* of love and mercy to mankind.

Christians at home are deplorably ignorant of what is doing on Missionary ground. Without the necessary information, we cannot feel much of the spirit of Missions; ignorance must engender, or rather feed an already engendered indifference to the cause; curiosity, if aroused, will be wasted on conjecture, and zeal burn out its fires to the "unknown God." Our aim is to have some humble share in bringing to our brethren "that good news from a far country, which shall be as cool waters to a thirsty soul." We would bear our part in informing the ignorant, in rousing the inactive, and interesting the indifferent; in making glad with good tidings the hearts of God's own people, or if no more, in silencing the cavils of captious and corrupted minds against this system of moral grandeur and heavenly mercy.

While concerning ourselves *most* in these *most important* subjects, we would as unassuming adventurers pay a passing attention to letters. The profusion of periodical literary works thrown out by the press, will always bring interesting matter within our reach, and enable us to give it in a reduced form to our readers; and this, in connection with some original pieces, will afford at least a correct specimen—a *sample*, of the literature of the day.

The absence of *party spirit* from our political column, may occasion a certain insipidity to the readers of a community fond to excess of the conflicts of party

feelings, interests, and opinions. To a *pruritus aurium*, an *itching of ears*, so excessive as to find no interest but in vehement debate, heated invective, and party contention, we shall not have even a *spice* of attraction. But if the bringing upon the stage of Him who is prince among the people, and "whose kingdom ruleth over all;" if the general interests of our beloved country; if a calm and (we hope) Christian survey of her foreign and domestic relations, in our brief, humble way; if an account of her duties and dangers, of her state and prospects and true glory; if the love of liberty, of our common republic, and of the rights of man seen in the light of the *rights* of God, can give any interest to a political page in our magazine, we shall hope in some small measure to secure it.

In a word, our aim shall be to give to the public habitually a summary of what is doing in the world—a glance at the three great departments which employ the minds and comprehend all the interests of men—Religion, Letters, and Politics.

We cordially invite the contributions of Christians and scholars, on these several important subjects; and respectfully solicit the public patronage.

If in this attempt, we may but thus "gather up the fragments that nothing be lost;" if we may but send out one true ray of light; if we may but lay well one living stone upon the rising walls of Zion, or strike out *one* pillar from the falling empire of darkness, we shall be satisfied, and "*shall in nowise lose our reward.*"

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## REV. DR. GRIFFIN'S SPEECH,

### BEFORE THE JEWS' SOCIETY.

*Mr. President*,—In rising to speak on this occasion, I find myself on new ground. Hitherto, in pleading the cause of charity, I have always stood in the court of the Gentiles—now I seem to be brought into the inner temple. The shades of departed ages rise before me, and I seem to stand in the presence of Abraham, and Moses, and David. I am powerfully reminded of what we owe to a long train of illustrious Jews, for the Word of God, and for prayers which have stood connected with our salvation, and that of our parents and children. Who but Jews preserved and transmitted to us the treasures of the Old Testament?—Who but Jews first brought the Gospel to our Gentile ancestors? And of the Jews, "as concerning the flesh, Christ came, who is over all, God blessed forever." All this they have done, "and their debtors" we "are; for if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." I know they are stained with a Saviour's blood. I know that the fearful imprecation of the judgment hall cleaves to them. I know that they are the children of those who killed the Lord of the prophets, and will contemptuously spit on the ground whenever his name is mentioned. But it is not for us to avenge the wrongs of Christ. It were better to lay our hands upon our mouths for what *we* have done. If to God they are still "beloved for the fathers' sakes," they may well be to us.

But why single out the Jews, you say, since the proper object of gospel charity is men? Because God has singled them out. Why have they been kept distinct by a wonderful providence, for so many ages, but that they might one day become the object of distinct attention to the Church?—What other ancient nation, torn from its own bed, can now be traced? Who can distinguish the descendants of the Philistines, or Ammonites, or Carthaginians, or Romans?—They are all swallowed up like drops on the ocean. The Jews too have been cast into the ocean of nations—an ocean agitated with tempests; yet they have not mixed with the waters, but have sunk degradedly to the bottom, and there have been kept distinct like pearls in the caverns of the sea.—Though dispersed more than any people—though crushed, and trodden down, and pressed by every motive of present interest to lose their distinction in the com-

mon mass of mankind, they have adhered to their superstition with a pertinacity never before equalled. Through trials and sufferings enough to shame and confound Christians, they have adhered to a form of religion in the absence of every religious feeling. Like the bush of Moses, always on fire but not consumed, they still live a distinct people to be a monument of wrath—they still live a distinct people to answer the great designs of mercy.

Their restoration as a distinct nation to the bosom of the church and to the land of their fathers, will, in its immediate and more remote influences on the world, be one of the most important events in the history of mankind. "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" By accomplishing predictions of a most improbable event, their restoration will do more to convince mankind of the truth of Christianity than a thousand volumes of argument. The lectures which they will preach from Mount Zion will be more efficacious than the sermons of half the Gentile world. Even in this view, the moral influence gained by their restoration will be cheaply purchased by ten times the sum expended on Gentile missions up to that day. But this is only the beginning. They are destined to be the occasion of the downfall of the Mahometan power, in a manner so signal as to convince many nations, and to change the remnant of the Mussulman armies into zealous instruments of converting the world.

Most of these points are very clearly and circumstantially stated by the prophet Ezekiel (chap. 38 and 39.) "*In the latter days,*" (I quote his words,) after the land of Israel shall have been "*always waste,*" and after the *final* return of the Jews, *rich in "silver and gold," in "cattle and goods,"* and while they are dwelling in "*unwalled villages,*" (all which clearly distinguish the event from the return from Babylon;) at that time, "Gog," (the Scythian,) "the chief prince of Meshech and Tubal," (that is the lord of Greece,) who dwells to the *north* of Judea, and owns *the islands of the sea;* this power, drawing in its train the very nations which compose the Turkish empire in Asia and Africa, and leagued also with Persia, (combining thus the strength of the Mahometan world;) this power, urged on by anticipations of immense spoil, will precipitate an innumerable army of *cavalry* upon the land of Israel. But there they shall fall by pestilence, and by weapons turned against each other, and by rain, and hail, and fire from heaven, until but a "sixth part" are left.—And the Jews shall be employed "seven months" in burying the dead in the valley stretched out on the Mediterranean, while the broken weapons and carriages of the enemy will serve them for fire wood "seven years." By this wonderful interposition, all Israel shall be finally convinced and converted to God; "all the men upon the face of the earth shall shake at" his "presence;" and "many nations" shall be made to know that he is the Lord.

The same events with some additional circumstances are noticed by other prophets. Zechariah says, that all nations shall be gathered against Jerusalem, and shall take it, and carry half of the people into temporary captivity; that God will then exhibit himself in some extraordinary manner on Mount Olivet, and smite the enemy with pestilence, and turn their swords against each other; and that all who escape shall be converted into his zealous worshippers. Isaiah tells us that in the day when God shall restore Jerusalem, he shall gather all nations to see his glory, and shall plead with all flesh by fire and sword, and shall destroy many; that some of those who escape shall go forth as missionaries through the countries on each side of the Mediterranean, and beyond the seas, to declare his glory among the Gentiles; while others of them shall go to the dispersed of Israel, and bring them home over land,

"upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts; that all men shall be converted to the worship of God, and Israel shall no more be forsaken. Daniel, too, after noticing the establishment of the Turkish dominion in the holy land, looks forward to the time when the Turk, alarmed, by "tidings out of the east," (respecting the return of the Jews, no doubt) "shall go forth with great fury to destroy," and shall invade the holy land, and there "shall come to his end." He tells us that it will be "a time of trouble, such as never was since there was a nation;" that the Prince of Israel will fight for his people; that with this conflict will terminate the 1260 years of trouble; that many shall run to and fro, and knowledge shall be increased," "and they shall turn many to righteousness;" that after the close of the 1260 years, another period shall elapse of thirty years, (probably employed gathering the rest of the Jews and the ten tribes,) and another of 45 years, (probably taken up in completing the conversion of the Gentiles) and then comes the full splendour of the millennial day.

If then you would hasten the conversion of the world, urge forward the restoration of the Jews.

(*To be continued.*)

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*A Narrative of the State of Religion within the bounds of the General Assembly of the Presbyterian Church, and its Corresponding Churches, in the United States of America.*

Nothing is more interesting to the friends of Zion, than to learn its prosperity. That our churches should look with solicitude to the period when information is collected from all parts of the church, is expected by the General Assembly. It would give them the most heartfelt satisfaction, to be able, on this occasion, to afford to the friends of Jesus an animating account of the prevalence of truth, the triumphs of grace and the enlargement of his kingdom. Although we can state many things which will give joy to the churches, and animation to all who love the glory of the Redeemer, it is not to be disguised that there is very much to excite our deepest humiliation, and awaken the most solemn fear. Within our extensive bounds, there is a vast wilderness, filled with immortal souls, who are destitute of religious instruction and hope. There are regions, just *beginning* to enjoy the "*day spring from on high*," still dark in error and ignorance, and cold in indifference and sin. Where the Gospel *is* preached, it is met with powerful opposition by error of every form, and it is assailed by enemies of every name. Amid many of our churches are to be found cold and worldly professors, and many who having a name to live are dead, and the enemies of Jesus are sometimes established in the house of his friends. We do not recollect to have heard more deep and afflicted representations from the Presbyteries of the want of zeal and the life giving energies of the Spirit. On every side there are complaints of prevailing error, of licentious practice, of gross intemperance, and of disregard to the Lord's day. In many parts of our widely extended and extending church, the want of ministers is still most painfully felt, and even those who can support them cannot obtain them.

Since these evils do exist, the Assembly feel it to be their duty to publish them to the churches. We have too long shut our eyes to facts when they have been discouraging or afflictive. We have dwelt on the green spots that here and there, and sometimes to a great extent, meet our eyes, and we have forgotten the desert by which they are surrounded. We have been reposing by the fountains which refresh us, and reflect the heavens to our sight, as we stoop to drink them, and we too often forget "*the dry and thirsty land in which there is no water.*" That our Presbyteries have turned their attention to these evils, and that they should state them, is evidence to the As-

sembly, that they are more justly appreciated, more earnestly deplored, and that more devoted prayer and more zealous efforts will be made for their removal. We think that the tone of our reports indicates greater sensibility to the cause of religion—deeper solicitude for its honour and success—more enlightened humility, and promises to produce more powerful and united exertions to spread that truth, and promote that cause which alone are to bring salvation to men, joy to angels, and glory to God.

The evils to which we allude, and which are most conspicuous, do not exist in the same degree in all parts of the church. Some of the Presbyteries complain of the want of ministers and missionaries, of a want of zeal and devotedness in some instances in ministers and professors, and as great coldness and worldliness. From almost every direction we learn that the Lord's day is most shamefully profaned, and that even professors sanction this destructive and most offensive sin by the looseness of their own example, or their open conformity to the world, in some of the most popular modes by which its sanctity is invaded. Even ministers, in some instances, have been known to travel in public conveyances on this "day of rest." The Assembly have learned this fact with pain; and while they deplore, they wholly disapprove it.

In many parts of our country the odious and destructive sin of intemperance is, we fear, increasing to an alarming degree; producing blasting and destruction to individuals, families, and churches. The Assembly, while they record this fact with shame and sorrow and real alarm, will not cease to publish it, until those who profess to love the Lord Jesus, shall awake to the dangers of our country and the church. We *will* warn our beloved people until they shall all rouse to duty and to self-denial, to watchfulness and prayer.

Among the errors which are prevailing in some parts of our bounds, we have discovered none that may be considered new. Infidelity is the same in its principles, and as destructive in its effects, when it assumes a new form, as it was in its more usual and familiar garb; and it is to be opposed with the divine panoply and unwearied courage, as well when it appears in the form of an angel of light, as when it is manifested in its original shape of deformity. It is to be avoided as sedulously when it assails us in specious accents of philosophy, or the tone of affected liberality and refinement, as when its "false tongue vociferates in the corners of the streets," and utters open defiance in the hiss of derision, or the clamour of infidelity and blasphemy.

In the general survey of churches under our care, it is surprising, and in some cases alarming, to observe the want of united and concentrated efforts in promoting many of the objects of benevolence which occupy the friends of Religion. The funds raised are divided and subdivided, until no single object is well patronized. There is a spirit of Christian enterprise that marks the day in which we live, and in which the Assembly do rejoice. Every thing that promises to advance the knowledge of the Lord, and the salvation of men, will not only be viewed with approbation by a religious community, but will be assisted and patronized. It has however sometimes happened that a new mode of well doing has diverted the attention from well established exertions, and the funds by which they were supported, have been changed, so that while a new form of mercy appeared, there are no new means for its support.

We turn now to present some things in the present state of the church, which are more delightful, and which encourage us to believe that the Lord God is in the midst of us for good. Though there are many evils in the church, much error and sin, much apathy and indifference; there are also many powerful and counteracting operations. We believe that the cause of truth is advancing; that it is gaining victories over error; that knowledge is increasing; that the church

is more engaged, *steadfast and prayerful*; there is more zeal, more liberality, and more self-denial.

There are many evidences that the ordinary means of grace have been faithfully employed; that the plans of well doing, recommended by the Assembly in former years, have been useful in their operations. When they shall be more extensively adopted, and more vigorously pursued, it is believed that they will fully accomplish the benevolent designs which prompted their recommendation. We learn from almost all our Presbyteries, that the word of God has been faithfully preached; that the people have attended with punctuality upon the stated worship of God, and in many instances, have given *earnest heed to the word spoken.*

*Exertions in behalf of children and youth.* In all parts of the church, Sunday schools are established, and there is but one sentiment respecting them. The Assembly consider them as among the most useful and blessed institutions of the present day. They have a most extensive reforming influence. They apply a powerful corrective to the most inaccessible portions of the community. They begin moral education at the right time—in the best manner—and under the most promising circumstances. They act indirectly, but most powerfully, upon teachers and parents, and frequently become the means of bringing them to the church and to the knowledge and love of the truth. Sunday schools are highly useful *every where;* but, they are peculiarly adapted to new and destitute regions of the church. The plan is simple, and easily accomplished. It requires comparatively little knowledge and experience to conduct them with ability. Very much good has been accomplished by the instrumentality of young ladies and gentlemen. The pleasing scene is often witnessed in some of our new settlements, of large meetings of children on the Lord's day, in school houses, or beneath the shade of the original forest. The voice of praise and prayer is heard, and the word of the living God is proclaimed, amid the most beautiful works of his hand.

*Bible and Tract Societies* are established in most parts of our church, and we are happy to learn, that very many of our people are dutifully and zealously engaged in promoting the great benevolent institutions which distinguish and honour our age and country. It would be pleasing to be able to add, that our churches were more engaged in giving efficient patronage to the United Foreign Missionary Society, which is under the peculiar protection of the Assembly, and which has been repeatedly presented to our churches for their prayers and liberality.

The United Domestic Missionary Society, the concerns of which are principally conducted in the city of New-York, is considered as one of the most interesting and important institutions of the day, and meets our cordial approbation and recommendation.

The state of Missionary regions and Missionary operations, which are under the entire control of the Assembly, present many subjects of attention, which awaken deep and solemn interest. The Board of Missions, which directs the missionary concerns of the Assembly, has the past year employed more than eighty ministers, to proclaim among the destitute the unsearchable riches of Christ. The Assembly regard these efforts with intense interest, as they are persuaded that God has honoured them with his special blessing. There is not an object of deeper concern to the prosperity of the Church, so far as human agency is concerned, than to furnish to our widespread and destitute population, good Missionaries, men full of the Holy Ghost, and burning with love and zeal for the salvation of men. In years past the Assembly has been able to send forth many labourers into the harvest, to occupy and maintain important stations, to explore the country, to gain information; and some parts of our church, now flourishing, it has been the instrument of plant-

ing and watering. The church at large is not sufficiently aware of the importance of our Missionary operations. We earnestly hope, that our means of usefulness will be greatly increased.

During the past year there have been some very special revivals. Many of our churches have been greatly refreshed. Seasons of peculiar sweetness have been enjoyed by some churches, who are not included in the list of those who have been distinguished as the "highly favoured of the Lord," and whose blessings have been so peculiar as to become subjects of general interest to the church.

The special influences of the Spirit of the Lord have been poured out upon the congregations of Augusta, Schenandoa and Oneida, in the Presbytery of Oneida, —Upon the first church in Lenox, in the second church in Sullivan, in the first church in Pompey, in the Presbytery of Onondaga,—Upon the church of Ellisburgh in the Presbytery of St. Lawrence, —Upon Esperance, the church at Saratoga Springs, Mayfield, Ballston and Moreau, in the Presbytery of Albany.—One of the most extensive works of the Spirit that has been known in our country, has occurred in Moreau, and has spread with astonishing power through the surrounding country. In its vicinity several hundred persons, it is believed, have been brought to a saving knowledge of the truth. The Lord has turned again and revived his work in the churches of Salem, West Granville, in Kingsbury and Queensbury, in the Presbytery of Troy, —In Middletown and Forrestburgh, in the Presbytery of Hudson,—In the church in Rutger's street, in the Presbytery of New-York,—In the second church in Newark, Elizabethtown, and Patterson, in the Presbytery of Jersey,—In Flemington in the Presbytery of Newton,— In one of the churches of Baltimore,—In Jefferson College in the Presbytery of Ohio—In Mount Pleasant and New Salem, in the Presbytery of Hartford—in Bethel in the Presbytery of Lexington,—In Fredricksburgh in the Presbytery of Winchester,—In Ripley, in the Presbytery of Chilicothe. It is with peculiar pleasure that we have been informed of a powerful revival at Natchez, in the Presbytery of Mississippi, and in Washington, in the Presbytery of Orange, and in Mahoning, Derry and Buffaloe, in the Presbytery of Northumberland. From those parts of the church where revivals were enjoyed in previous years, we learn that their subjects are generally steadfast, and are walking worthy of their profession. The Monthly Concert for Prayer is generally mentioned.

We are happy to learn that increasing interest is felt, and that vigorous exertions are made in behalf of seamen. The society in New-York is flourishing, and a new and commodious church is now erecting in Philadelphia, for their accommodation. Pleasing evidence has been presented of the great benefit with which the efforts in their favour have been followed; many of them have been hopefully converted, and give good evidence that a work of effectual grace has been wrought in their hearts. The Bethel flag is a new and blessed sign of the times. It floats over the decks of many of our vessels as they go forth on the bosom of the deep. It is seen in every part of the world, and is the pledge of the season when our merchandise and hire shall be holiness unto the Lord.

Most of our Presbyteries are paying attention to the education of youth for the ministry. Many pious young men are in training in various stages of their education. Notwithstanding the church is every year rousing to greater exertions, much more must be done before her duty is accomplished, or her wants supplied.

The pious females in our communion, are still devoting themselves to the promotion of all the charities of the day. The exertions of women who thus labour in the gospel, are among the most blessed and efficient that the church enjoys.

The Theological Seminary at Princeton, is every year becoming more and more important. Its present condition

is flourishing. The number of its pupils is greater than at any former period; and it promises to be a favoured and powerful instrument of disseminating the gospel through the earth.

The Theological Seminary at Auburn is rising into importance. It is enjoying the patronage of the church, and will soon be endowed and extend its blessings throughout the interesting country in which it is located.

The new, but most promising Institution at Hampden Sidney, is advancing. The friends of religion are anticipating great benefits from it, especially to the southern country.

May the God of knowledge own and bless all the means of instruction, that the earth may be full of his truth and his praise.

The Assembly have heard with pleasure of the state of the churches in the Associations of New-England. The Lord is in the midst of them for good; they are going forward in the order and peace of the gospel, and with that zeal that should ever distinguish the favoured of the Lord. We are happy to hear, also, that the Theological Seminary at Andover is in a flourishing and prosperous condition Its numbers are annually increasing, and its friends are cheered with the belief that its usefulness is continually extending.

We record with feelings of painful solemnity, the names of many of our dear brethren, who have been called from their labours the past year. While we view these bereavements as a solemn warning to us all, they admonish the churches to improve the messages of grace, which are falling from dying lips, and to honour God for the treasure which is contained in earthen vessels.

We live in a most interesting period of the world. This is an age of great activity. To the church in this day are committed great and precious interests.

How careful should we be to stand with our loins girded with truth. In an age of such wonders, of such energy and enterprise, the church has the delicate and difficult duty of avoiding on the one hand, the spirit of bold innovation, which is sometimes allied to zealous and generous efforts, and on the other, to prompt and cherish the ardour which promises to promote the highest good of the world.

Let us be up and doing. If we study diligently the holy oracles, which are our only infallible guide; if we rely upon the direction of the Spirit; if we possess a holy desire to bless the world and exalt God; then our liberty will not sink into licentiousness—our zeal will not destroy—the spirit of inquiry will not become the spirit of speculation and philosophy, *falsely so called.* But truth shall triumph—charity shall fill every bosom and bless every object—and the *Lord alone shall be exalted.*

Published by order of the General Assembly,

WILLIAM NEILL, *Stated Clerk.*

*Philadelphia, May,* 1824.

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PRESBYTERIAN CHURCH IN THE U. STATES.

From the synodical and presbyterial reports presented to the general assembly at their present session, it appears that there are under the care of the assembly, 13 synods, 77 presbyteries, 1679 congregations, and 1027 ministers. The number of vacant congragations is 769, licentiates 73, and candidates 195. The number of communicants added during the past year is 10,431; and the whole number of communicants 114,955. The number of adult baptisms during the year has been 2120, and of infant baptisms 10,642. The amount of collections for missions, 6,995 dollars; for commissioners' fund, 2,692 dollars; for theological seminary, 1,495 dollars; for presbyterial fund, 370 dollars; and for education fund, 7,938 dollars. As the reports are made only once in four years, we shall have no further returns till the year 1828.

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"Cunning," says Gilbert Stewart, "is the *wisdom of weakness*"—so, it may be added, Confederation is the *strength of weakness.*

# THE LUMINARY.

*LEXINGTON:*
WEDNESDAY, JULY 14, 1824.

It will be seen, by reference to the first column of our magazine, that the editorial direction of this work will for some time at least be a *joint-service*. In arranging the whole system of means, it was found that the number of subscribers, though amounting to about six hundred (with our imperfect returns of names) was nevertheless too small to support an editor. It required, therefore, gratuitous services until it afforded inducement sufficient to occupy the whole service of some *one* competent individual.

We hope that with the blessing of God our *combined* exertions will not fall short of what would have been accomplished by the unbroken labours of a single individual. This we think may be promised to our friends, in as much as the superintending committee will still exist and act, and as the individual originally thought of as *sole editor*, is still by this arrangement an equal sharer in these duties.

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We offer no apology to our readers for introducing *entire* into our first number the long and interesting narrative of the state of religion within the bounds of the Presbyterian Church, and its corresponding churches, in the United states, by the General Assembly lately convened at Philadelphia. It may have met the eye of a few of our fellow citizens, but cannot be devoid of interest to any who rejoice in the advancement of the Redeemer's kingdom in our beloved country. While we join with the venerable body in weeping over the evils which still tarnish the fair name, and clog the rising spirit of christianity in the churches, we *rejoice also*, and give *thanks with* them to almighty God, for the manifest presence of Christ Jesus in their general labours and interests, and the rapid diffusion of gospel blessings by the agency of those means which they have been permitted to employ.

And it is delightful *to remember*, that in perusing these pages, *the half is not told.* The *impalpable influences* of the Spirit of God on the christian church, while they cannot be presented to the human eye, are the most abundant parts of the divine benediction. The morning of the resurrection must reveal these glorious workings of the *still small voice* in his people's and in sinners' hearts.

We need scarcely also add, that the other branches of Christ's church to whose historical sketches, reports, &c. &c. we shall always give insertion in their place, as they appear, are advancing in effort, and in benevolence, and in triumph, no less than this. Heaven speed the day, when the earth shall hold no dark corner, no conflicting sectaries, no unconverted heart.

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We publish by request the following extract of a letter written by a resident of Andover, and formerly a member of the Theological Seminary of that place, to a friend in the western country. It will be seen that it has reference to the *famous sermon* of *Dr. Murdoch*, Professor of Sacred Rhetoric and Ecclesiastical History in that seminary—which has been industriously circulated in this and many other sections of the country, by the friends of *liberal principles*, as a specimen of New England orthodoxy. It must be a source of no common joy to the friends of truth, to find so decided and pious a disavowal of radical error lifting up its corruption in the bosom of one of the most important institutions upon earth.

"He at length hit upon the text, 'Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of

God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus,' (Romans iii. 25, 26,) which says it was the object of the atonement to *declare* the righteousness of God;—to declare it;—not by suffering, to purchase off the punishment of the transgressor; but to *declare*, not indeed that God is merciful in forgiving him, but that God is *just*, and *hates* sin. The object of the atonement then was to *declare* to the whole world that God is *just;* and as soon as God had said this—why, then, he could pardon the sinner, and still maintain his honor. Now everybody knows all this is *included* in the atonement; but the Doctor makes this *exhibition* the *whole* of the atonement, whereas the humble Christian thinks God has come *nearer* to him in the person of Jesus, and that there is something else in the atonement *besides this exhibition.* Almost all the pious, evangelical people in the country, are "*stricken*" with the sermon in the same manner; and think, as the sermon was published by the *students*, that all Andover is going over to Unitarianism.

"Dr. M. for two or three years, has had some warm friends in the seminary, who sympathized with him, and have done all they could for him. They took the subscription paper, and all hands subscribed; some from one motive, and some from another. Brother L. D. who heard the sermon, supposed that getting it printed was a *hoax*—the *enemies* of Dr. M. doing this to *injure* him—and would not subscribe," &c. &c.

"But now Professor Stuart has come out with a great sermon, two hours long, on Isaiah liii. 5, 6: 'But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all'—*refusing to meddle at all with philosophy*; and shewing that the *Bible doctrine* of atonement is, that Christ died *as our substitute*, or *as an expiatory offering for sin;*—addressing the subject to Christians in humble life, as well as the learned, and giving it a practical bearing that drew tears from almost every eye. He had but one word aimed directly at Dr. M.; but in his conclusion, he said with tremendous power, "The Christian views the atonement as another thing from a *cold, hollow, heartless symbol.*" On the whole, I believe that Dr. M.'s sermon will just shew the orthodox at the north, that in their controversy with the south they had gotten a little too far from vicariousness; and they will come back a little, and settle down on true scriptural ground. Stuart's sermon will doubtless be published; and I hope Dr. M.'s will be overruled for good.

"——— After what I have said, I think it must be useless to add, that the other Professors do *not* agree with Dr. M. in relation to atonement; and that a few students only stand by him—who think the sermon is misunderstood by the good ministers throughout the country."

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## DESCRIPTION OF ELORA.

*From the National Gazette.*

Elora, in the East Indies, is situated about 260 miles from Bombay; 650 from Madrass, and 1000 from Calcutta. A work has been recently published in London by a respectable British officer, entitled "Narrative of a Journey to the Temples and Dwellings excavated out of a Mountain of Granite, and extending upwards of a mile and a quarter, at *Elora* in the East Indies," &c. Some idea may be formed of these astonishing monuments from the following passages of the "Narrative."

"I may err in my judgment, (he says) but it is my humble opinion that no monuments of Antiquity in the known world, are comparable to the caves of Elora. Whether we consider their unknown origin, their stupendous size, the beauty of their architectural ornaments, or the vast number of statues and emblems, all hewn and fashioned out of the solid rock!"

In publishing this work, therefore, so far from imposing upon the public, I hope and trust that I am rendering a service to the antiquary, and contributing to the amusement and instruction of the general reader.

"Conceive the burst of surprise at suddenly coming upon a stupendous temple, within a large open court, hewn out of solid rock, with all its parts perfect and beautiful, standing proudly alone upon its native bed, and detached from the neighbouring mountain by a spacious area, all round, nearly 250 feet deep, and 150 feet broad: this unrivalled fane rearing its rocky head to a height of nearly 100 feet —its length about 145 feet, by 62 broad —having well formed door-ways, windows, staircases to its upper floor, containing fine large rooms of a smooth and polished surface, regularly divided by rows of pillars: the whole bulk of this immense block of isolated excavation being upwards of 500 feet in circumference, and, extraordinary as it may appear, having beyond its areas three handsome figure galleries, or virandas, supported by regular pillars, with compartments hewn out of the boundary scrap, containing 42 curious gigantic figures of the Hindoo mythology—the whole three galleries in continuity, enclosing the areas, and occupying the almost incredible space of nearly 420 feet of excavated rock; being, upon the average, about 13 feet 2 inches broad all round, and in height 14 feet and a half; while, positively, *above* these again, are excavated fine large rooms. Within the court, and opposite these galleries, or virandas, stands Keylas the Proud, wonderfully towering in hoary majesty—a mighty fabric of rock, surpassed by no relic of antiquity in the known world.

"This brief outline will impart to the reader some idea of the Wonders of Elora! and if these temples do not excite in the mind emotions of astonishment and delight, I have quite misunderstood my own feelings. To build the Pantheon, the Parthenon, at Athens, St. Peter's at Rome, our own St. Paul's, or a Fonthill Abbey, is a task of science and labour; but we understand *how* it is done, how it proceeds, and how it is finished: but to conceive for a moment a body of men, however numerous, with a spirit, however invincible, and resources, however great, attack a solid mountain of rock, in most parts 100 feet high, and excavating, by the slow process of the *chissel*, a temple like the one I have faintly described, with its galleries, or Pantheon—its vast area, and indescribable mass of sculpture and carving in endless profusion—the work appears beyond belief, and the mind is bewildered in amazement.

"I think the caverned temples of Elora far surpass, in labour, design, &c. any of the ancient buildings that have impressed our minds with admiration; nor do I think they yield the palm of superiority to any thing we are told of in Egypt. * * * * * * * * * * *

"Nothing can be more romantic and interesting than the view down the great hall, or into the large rooms, excavated in the northern and southern sides of the mountain facing you; or, if you wish to quit this gloomy grandeur, only cross the bridges through the small rooms, to the balcony over the gateway, and there is the open country, with beautiful nature robed in all the luxuriance and richness of oriental verdure.

"At the time these astonishing works were begun, the country, far and wide, must have enjoyed a profound peace; its resources too must have been great, to have permitted such vast undertakings; and the people happy and contented who could, for the purposes of religion, labour unremittingly for a series of years, in the completion of these temples. It is, indeed, not unreasonable to conclude they had their origin before the followers of Mahomet ravaged and disturbed the tranquility of India, then inhabited by a race purely Hindoo; long, probably, antecedent to the invasion by Alexander or Seleucius." * * * * * * * * *

## LORD BYRON.

The celebrated Lord BYRON, died lately at Missolonghi, after an ilness of only ten days.

*Extract from the National Gazette.*

"On the 9th of April, Lord Byron, who had been living very low, exposed himself in a violent rain; the consequence of which was a severe cold, and he was immediately confined to his bed. The low state to which he had been reduced by his abstinence, and probably by some of the remaining effects of his previous illness, made him unwilling (at any rate he refused) to submit to be bled. The inflammatory action, unchecked, terminated fatally on the 19th of April. There are no letters of his Lordship of a date subsequent to the commencement of his illness."

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CUMBERLAND COLLEGE.—We understand that the Rev. Dr. Lindsley, Vice President of Nassau-Hall, New Jersey, has accepted the Presidency of Cumberland College, at Nashville, Tennessee. He is authorised to procure a library, philosophical apparatus, and other appurtenances for the use of the institution; as also to appoint Professors, two of whom remain to be selected, viz: a Professor of Languages, and one of Mathematics and Natural Philosophy. The President will remain at Princeton till autumn, when he may be addressed on the subject of the vacancies yet to be filled. *Ib.*

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## POLITICAL SUMMARY.

The committee on the case of Secretary CRAWFORD, to whom was referred the memorial of the hon. NINIAN EDWARDS, having continued its sitting until the 21st of June, have at length made their report. The substance of the opinion of this patient and assiduous committee, will be found in the close of the Report:—"The Committee do not deem it necessary to extend their Report, by protracted observations on the various parts of the evidence, as the whole is submitted to the House. They content themselves with saying, that, in their opinion, nothing has been proved to impeach the integrity of the Secretary, or to bring into doubt the general correctness and ability of his administration of the public finances. To this point, as the main object of inquiry, the chief attention of the Committee has been directed; and they have come to the result, which has now been stated, with the unanimous concurrence of the members present. Other points there are, of less importance, but which may, nevertheless, be supposed not to have escaped consideration by the Committee. These, however, under all the circumstances, they have thought it proper to leave, without observation, in the light in which they are placed by the evidence."

The Ex-Emperor of Mexico, ITURBIDE, sailed from Southampton, England, in May last, for Mexico, in an armed vessel, with a staff of 14 persons. He mentions his determination to return to America as the result of extensive and earnest entreaty from that people, and seems sanguine in the prospect of a speedy reoccupation of the throne. When shall peace and established freedom visit those bloodstained, agitated shores!

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NEW-YORK, JUNE 27.

*Battle with the Pirates.*—Capt. Cotton, of the schooner Thetis, arrived yesterday from Marzinnilla, received information while lying in port of a design to cut out his vessel and take her off. Captain C. loaded his cannon and muskets, procured four soldiers from the Commandant, and waited the attack. At midnight, three canoes were seen approaching; when within pistol shot, it was discovered that they contained 12 men each; a pistol was fired from the vessel and answered by a volley of musketry from the boats; a general fire then commenced on both sides, which continued about 15 minutes, when the marauders were driven off. Seven dead and five wounded persons, all natives of the place, were afterwards found on the beach.

*From Millman's Fall of Jerusalem.*

## HYMN TO THE MESSIAH.

——Thou wert born of woman; thou didst come,
Oh Holiest! to this world of sin and gloom,
Not in thy dread omnipotent array;
And not by thunders strow'd
Was thy tempestuous road;
Nor indignation burnt before thee on the way.
But thee, a soft and naked child,
Thy mother undefil'd,
In the rude manger laid to rest
From off her virgin breast.

The heavens were not commanded to prepare
A gorgeous canopy of golden air;
Nor stoop'd their lamps th' enthroned fire on high:
A single silent star
Came wandering from afar,
Gliding uncheck'd and calm along the liquid sky;
The Eastern sages leading on
As at a kingly throne,
To lay their gold and odour sweet
Before thy infant feet.

The Earth and Ocean were not hush'd to hear
Bright harmony from every starry sphere;
Nor at thy presence break the voice of song
From all the cherub choirs,
And seraph's burning lyres
Pour'd thro' the host of heaven the charmed clouds along.
One angel troop the strain began,
Of all the race of man
By simple shepherds heard alone,
That soft Hosanna's tone.

And when thou didst depart, no car of flame
To bear thee hence in lambent radiance came;
Nor visible angels mourn'd with drooping plumes;
Nor didst thou mount on high
From fatal Calvary
With all thine own redeem'd outbursting from their tombs.
For thou didst bear away from earth
But one of human birth,
The dying felon by thy side, to be
In Paradise with thee.

Nor, o'er thy cross the clouds of vengeance brake;
A little while the conscious earth did shake
At that foul deed by her fierce children done;
A few dim hours of day
The world in darkness lay;
Then bask'd in bright repose beneath the cloudless sun:
While thou didst sleep within the tomb,
Consenting to thy doom:
Ere yet the white-robed Angel shone
Upon the sealed stone.

And when thou didst arise, thou didst not stand
With Devastation in thy red right hand,
Plaguing the guilty city's murtherous crew;
But thou didst haste to meet
Thy mother's coming feet,
And bear the words of peace unto the faithful few.
Then calmly, slowly didst thou rise
Into thy native skies,
Thy human form dissolv'd on high
In its own radiancy.—

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*Agents.*—We venture to name the following individuals as agents for the Western Luminary, and shall hereafter enlarge the list.

*Fayette County.*—James Bell, Doct. J. Todd, Rev. Geo. Boon.
*Bourbon.*—Isaac Webb. Thomas P. Smith, Ephraim Harriott, John Curry.
*Clarke.*—J. D. Thomas, Walter Preston.
*Montgomery.*—Rev. J. P. Howe.
*Bath.*—Thomas Hill.
*Woodford.*—Samuel Campbell, Samuel M. Wallace, Abm. Dale.
*Franklin.*—Thomas Paxton, J. J. Miles.
*Mercer.*—Rev. Thomas Cleland, Doct. W. Pawling, Wm. Nourse, sen. David Caldwell, M. G. Youce, Samuel Maccoun.
*Garrard.*—Rev. J. C. Barnes, Alexander Reed, Charles Spilman.
*Jessamine.*—Samuel Rice.
*Henderson.*—N. C. Horsley, E. H. Hopkins.
*Christian.*—James H. Rice.
*Mason.*—Rev. J. T. Edgar, John Boyd.
*Nicholas.*—Jonathan Smith.
*Caldwell.*—Rev. Robert Lapsley.
*Shelby.*—Rev. A. Cameron, Rev. And. Shannon, Rev. Henry L. Rice.
*Jefferson.*—Wm. Vernon.
*Madison.*—Archibald Curl.
*Gallatin.*—W. O. Butler.
*Washington.*—Joseph Maxwell, And'w. Cunningham.
*Logan.*—Rev. Daniel Comfort.
*Fleming.*—Rev. James K. Burch.
*Dayton, Ohio.*—Rev. Wm. Graham.
*Cincinnati.*—Rev. James Kemper.
*Natchez.*—Rev. George Potts.